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Editor—A. Q. Niaz, B.A.

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Review of Religions

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

The Holy Prophet Mohammad

It is related from Abu Musā-al-Ash'aree that the Holy Prophet said :

The parable of the (righteous) man who reads the Holy Quran is like the *utrojah* of which both the taste and smell are pleasant ; the (righteous) man who does not read the Holy Book is like the dates which have a sweet taste but no smell ; the man who is addicted to evil but reads the Quran, he is like the *raihanah* which has a pleasant smell but bitter taste ; and a man addicted to evil who never reads the Holy Quran is like the *hanzalah* which has no smell and tastes extremely bitter.

Hazrat Ahmad

[Translation of a statement by Mirza Aziz Ahmad, received by us through *Nazarat Taleef-o-Tasneef*.

Mirza Aziz Ahmad is the eldest son of Mirza Sultan Ahmad, who was the eldest son of Hazrat Ahmad by his first wife.

Mirza Sultan Ahmad did not accept Ahmadiyyat till after the death of the Promised Messiah, and his apparent hesitation in joining the Movement was considered by the enemies of the Promised Messiah to be a proof of the falsehood of his claims. But this statement by Mirza Aziz Ahmad reveals on the part of Mirza Sultan Ahmad a state of mind towards the Promised Messiah which cannot be called the state of mind of a disbeliever. In fact, as Mirza Sultan Ahmad has himself explained, the reason why he held back so long from joining the Movement was a notion on his part that he was not very worthy.—*Ed.*]

The house in which the Promised Messiah lived was separated from our part of the house by only a wall, which exists to this day, though rebuilt. In those days, as even now, this wall was pierced by a window which, when open, gave access on both sides. My earliest recollection of the Promised Messiah is of the occasion when the police searched his House in connection with the death of Pandit Lekhram at the hands of an unknown assailant. I cannot remember having seen the Promised Messiah on that occasion, but I clearly remember having seen Mirza Nizam-ud-Din standing in the courtyard of Hazrat Ahmad's house. There were many other people, but I do not remember the names of any others.

In childhood I was educated at Qadian, first at the primary school maintained by the District Board, and later at the school opened by the Ahmadiyya Community, where Sh. Yaqub Ali Irfani and Hakeem Muftee Fazlur Rahman were on the staff. This school was then held in that part of the *Diwan Khana* of Mirza Nizam-ud-Din in which some of the offices of the Ahmadiyya Community are situated now.

For a short period I had to go to a school in some other town, but came back to our school in Qadian when I was in Class VI, and remained here until I had passed Class VIII. After this I had once more to go away, but returned soon, as before, and Matriculated from Qadian.

When I was in the Middle Classes my private tutor, to help me in my studies at home, was Master Abdul Rahman (known as Sardar Mehr Singh when he

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was a Sikh, in which religion he was born). As opportunity offered, he used to explain to me the teachings of the Ahmadiyya Movement. There were some other people too who were kind enough to explain these things to me but I do not particularly remember the names of anyone of them, except Hazrat Ameerul Momeneen, the present Head of the Ahmadiyya Movement, who too was a student at the same school.

So far no member of that branch of the family to which I belonged had joined the Ahmadiyya Movement.

During the time when I was under *tableegh*, I saw a number of visions but I cannot recall them to mind except one. I saw in a dream that myself and the Promised Messiah were sitting by the side of a pond, with shot guns in our hands. Across the pond, on the other side, there were a number of people, and we were aiming our guns at them. The pond I saw in this dream was the one to the west of which M. Abdur Raheem Dard built his house and which later, in the distribution of the property among members of the family, was allotted to Hazrat Mirza Bashir Ahmad.[1] The group across the pond included Mirza Nizam-ud-Din.

Hazrat Khalifatul Masih II, (Mian Mahmud Ahmad as he then was) also used to give me pamphlets and leaflets to read. One leaflet which I remember bore on the prophecy in regard to Abdullah Atham.

It was, I believe, during this period, *i.e.*, the period when I was under *tableegh*, that the well-known law suit took place about the wall. On account of this wall barring the old and usual route, students of the school had to go to the *Masjid-i-Aqsa* for prayers by a round-about way through the street which, from outside, now skirts the offices of Hazrat Ameerul Momineen. One day at the time of sunset I heard a great clapping of hands. I was inside our house at the time. On hearing the noise I ran to a window and looked out. I saw that the students were going to the

1 This pond has now been filled up, and the piece of land is under cultivation.—*Ed.*

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Mosque for prayers and some of them were clapping their hands. One of these students I remember very clearly to this day—Dr. Ghulam Mohammad Butt who is now connected with the Lahore Party. I distinctly remember that on being questioned he told me that the law suit in regard to the wall had been decided in favour of the Ahmadees. When I heard this I too involuntarily clapped my hands, standing where I was in our house. Grandmother[2] did not like my doing so and she scolded me for it.

Mirza Ahsan Beg accepted Ahmadiyyat sometime before I did so. When I took *bai'at*, I was in Class IX.

On that day, at the time of *Maghrib*, as far as I can remember, Sh. Yaqub Ali Irfanee accompanied me to the *Masjid Mubarak* where I always used to say my prayers. I seem to remember that in that prayer Hazrat Khalifatul Masih II too was somewhere near me.

When prayers were over, friends conducted me to the place where the Promised Messiah was sitting. Maulvi Abdul Kareem submitted to the Promised Messiah that I desired to take *bai'at*. I do not remember whether the Promised Messiah made any remark or not, but he accepted my *bai'at*. Then I was overwhelmed by a flood of congratulations.

The following day the Promised Messiah gave a dinner to us young folks. Hazrat Khalifatul Masih II, Mian Bashir Ahmad, Mian Sharif Ahmad, Meer Mohammad Ishaq, and the other children were all there. Dinner was served on a couple of *takht-poshes*, put together and covered by a white sheet. Hazrat *Ummul Momineen* herself dished out the dinner for us, while the Promised Messiah walked up or down on one side nearby. I remember he looked very happy and pleased. I have a kind of recollection that he once addressed himself to Hazrat Khalifatul Masih II and pointing me out, said :

Mahmud, he is your nephew.

2. This lady was the widow of the elder brother of the Promised Messiah. Always unfriendly to the Promised Messiah, she had adopted Mirza Sultan Ahmad as a son. In her later years, however, the truth of Hazrat Ahmad's claim became clear to her and she accepted *Bai'at* at the hand of Hazrat Khalifatul Masih II.—*Ed.*

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On the occasion of Mirza Bashir Ahmad's marriage the Promised Messiah sent me with the marriage party which included Hazrat Khalifatul Masih, Meer Nasir Nawab, Meer Mohammad Ishaq, and some other gentlemen. I remember I took part in the *waleemah* feast as well. By this time I had passed the Entrance examination of the University of the Punjab.

While I was at college at Aligarh, in 1907, the students once went on strike as a protest against the British members of the college teaching staff; and unfortunately I too joined in this strike, though Master Mohammad Din and Sufi Ghulam Mohammad (other Ahmadee students of the college) held aloof. Strikes being totally forbidden in the teachings of Ahmadiyyat, the Promised Messiah turned me out of the Community for this offence.

Before I had time to do anything in this connection, father sent me a draft, drawn up by himself, of a petition for pardon, with the instruction that I should copy it out, sign it, and send it to the Promised Messiah immediately, without loss of time. This petition ran as follows:

To

The Imam of the Age,
The Promised Messiah,
(on whom be peace).

Assalam-o-'alaikum wa rahmatullah-i-wa barakatohu.

I humbly beseech pardon for my faults in the past, and pray that I may again be counted among your devoted followers. Also please pray to God that He may keep me firm in future.

Your humble servant,
AZIZ AHMAD.

The Promised Messiah replied as follows:

We forgive that fault. In future you should live like a god-fearing and true *Musalman* and avoid evil company. The end of bad companionship is always bad.[3]

In May 1908, when the Promised Messiah passed away, I was at A'zamabad, near Raiwind Railway Station,

3. The *Badr*, Oct. 17, 1907.

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where my father-in-law, Mirza Aslam Beg, had some property. Father informed me of this sad event by telegram which directed that I should proceed to Qadian immediately.

There is an interesting anecdote which I forgot to mention at its proper place, and I put it down here. Some days after I had taken *bai'at*, father happened to come home on leave, when grandmother said to him:

"Sultan Ahmad, do you see this boy? I wonder what has come over him!"

She was referring to my *bai'at*, but her annoyance was not reflected on the face of my father who just tried to put[4] her off by remarking:

"*Tai*, having become an Ahmadee, he will now at least become regular in Namaz (prayer)."

But she was not to be put off like this, and she expressed her disapproval of what I had done.

Many many years after this, however, grandmother herself took *bai'at* at the hand of Hazrat Khalifatul Masih II. I was posted at Simla at the time. When I next came home on leave I had my bit of a say back in this connection. I said:

Grannie, tell me, what has come over you now!

She laughed when I said this, but made no other reply.

March 3, 1938. AZIZ AHMAD.

4. This is a Punjabee word which means "aunt."—*Ed.*

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WAR—WHEN AND HOW?—III

By Peer Salah-ud-Din, B.A., LL.B.

How to Execute War

I

1. The Quran lays down the following instructions to be strictly observed in the execution of war :—

يا ايها الذين امنوا اذا لقيتم الذين كفروا زحفا فلا تولوهم
الادبار و من يولهم يومئذ دبره الا متحرفا لقتال او متحيزا الى
فئة فقد باء بغضب من الله ط (انفعال ع ٢)

"O ye believers, when you meet the marshalled hosts of the infidels, turn not your back to them. Whoever shall turn his back to them on that day, unless he turns aside to fight, or to rally to some other troop, shall incur wrath from God.'

The war has broken out at the instance of the enemy, and he who has set the ball rolling shall be the first to sue for peace. Once hostilities have started, the Muslims are not permitted to ask for a truce. They must either win or die fighting. There is no third alternative open to them. If the cause for which they are fighting is just, as just it must be, the question of giving in or offering submission does not arise. Such an action would be tantamount to an admission of guilt. A Muslim State shall make the highest sacrifice to vindicate justice. It shall fight to the last man.

II

فاما تثقفنهم فى الحرب فشرد بهم من خلفهم لعلهم
يذكرون (انفال ع ٧)

"If thou overtake them in war, then by the example of their fate scatter those who shall follow them—that they may be warned."

Not only shall the Muslims fight to the last but they shall fight so recklessly and bitterly as to strike

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terror into the heart of the enemy and break down his courage. The very first contact with the enemy should give him such a severe shock that a demoralising shudder of fear should run through the entire body of his people.

In this unflinching spirit, no doubt, lies the key, to a large extent, of the miraculous military successes of the Muslims in their early history.

III

Total War

To-day we hear much about total war. But this idea has been preached by the Quran to its fullest legitimate details. It is ordained that every fit man[1] is to be mobilised, and all sorts of light and heavy armaments[2] are to be gathered together and men and material to be thrown in so that the war may be prosecuted to its fullest effect. And as we have just noticed, the state must never yield, even though resistance demand the last drop of its blood.

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[1] ليس على الضعفاء ولا على المرضىٰ ولا على الذين لا يجدون ما ينفقون حرج اذا نصحوا لله و رسوله ما على المحسنين من سبيل و الله غفور رحيم ○ ولا على الذين اذا ما أتوك لتحملهم قلت لا أجد ما احملكم عليه و تولوا و اعينهم تفيض من الدمع حسرتا الا يجدوا ما ينفقون انما السبيل على الذين يستأذنك و هم أغنياء رضوا بان يكونوا مع الخوالف و طبع الله على قلوبهم فهم لا يعلمون (توبه ع١٢)

"It shall be no crime in the weak, and in the sick and in those who find not the means of contributing, to stay at home, provided they are sincere with God and the Apostle. Against those who act virtuously, there is no cause of blame and God is Gracious, Merciful:

Nor against those, to whom when they come to thee that thou shouldst mount them, thou didst say 'I find not wherewith to mount you' and they turned away their eyes shedding floods of tears for grief, because they find no means to contribute.

Only is there cause for blame against those who, though they are rich, ask thee for exemption. They are pleased to be with those who stay behind, and God hath set a seal upon their hearts they have no knowledge"

[2] انفزوا خفافا و ثقالا و جاهدوا باموالكم و انفسكم فى سبيل الله

March ye forth, the light and heavy armed, and contend with your substance and your person on the way of God.

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It would not be out of place to mention here that Islam does not allow total war to be carried to illegitimate extremities. The infants, the weak, the old and infirm, women, religious people who keep aloof from the world, and religious places are not to be touched at all.

IV

واطيعو الله و رسوله ولا تنازعوا فتفشلوا و تذهب ريحكم واصبروا (انفال ع ٦)

"And obey Allah and His Prophet, and create not disputes for it shall inspire in you cowardice and your confidence shall be disturbed. Be persevering."

Many a war are lost because of internal discord. In an Islamic state there is only one man[3] whose orders are final. He may invite suggestions but the responsibility is wholly his. That leaves no opportunity for any discord to break out. It is a psychological phenomenon which has so eminently been described by the Quran that internal discord breeds cowardice. It distracts attention from the primary object and a divided attention yields at best only an unwholesome effort. Again, internal discord gives rise to feelings of dissatisfaction, which produce a feeling of insecurity, which in turn ends in demoralisation. 'United we rise and divided we fall' is not an idle axiom.

V

يا ايهاالذين آمنوا اذا لقيتم فئة فاثبتوا و اذكروالله كثيراً لعلكم تفلحون ۔

"O ye believers when you confront the enemy, stand firm and frequently pray to Allah so that it may fare well with you."

As long as one's confidence in Allah does not shake and he is steadfast in his love towards Him, he is like a rock which cannot be moved from its place. In war the fighting forces encounter many disheartening circumstances. The toil and worry, the risk and danger,

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[3] اطيعو الله و اطيعو الرسول واولى الامر منكم

Obey Allah, the Apostle and your leader,

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and separation from the near and dear ones, are factors which must have their effect on the nerves of the fighting men. If these influences are not properly counteracted they will outweigh, the stabilising tendencies, especially in a prolonged war, and the whole army may consequently be demoralised and the war lost. But if the fighting men one and all continue to pray to Allah, not only will it strengthen their morale, but also keep alive in their minds the justice of their cause, which will enliven their spirits and make them fitter to face the hardships of war. It will also keep them from indulging in the vices common to the soldiery of which examples are not rare to-day—with the result that they will really bring peace and harmony to the conquered and they will be accepted by them as friends. The humility of spirit before God on the part of those who fight for justice shall bring them power and vigour.

VI

يا ايها النبى حرض المؤمنين للقتال (انفال ع٩)

"O Prophet! stir up the faithful to fight."

No war can be successfully executed if the morale of the fighting forces—nay, of the whole people is not kept up. As soon as the inner urge to carry on the struggle dies out, the war is lost.

The Quran enjoins upon the Prophet (or in his absence, on his representative) to see to it that the morale of the people does not break down. They should be invariably told the truth, they must know that their cause is just[1], that even if they perish and lose everything they are the gainers,[2] that they are worthy of fighting

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[1] الا تقاتلون قوما وهم بدؤكم اول مرة (توبه ع ١)

Do you not fight against those who have themselves started trouble

[2] ان الله اشترى من المؤمنين انفسهم و اموالهم بان لهم جنة (توبه ع١٤)

"Verily, of the faithful hath God bought their persons and their substance, on condition of paradise for them in return."

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against heavy odds[3], that[4] if they fight not they shall be visited with severe chastisements and dislodged from their position, that the firmness they show in resisting the enemy shall be the measure of Allah's love for them.[5]

Such a fine propaganda which combines in itself the qualities of awe and inspiration is sure to work miracles—and Islamic history is an ample proof that it actually did. The Quran has indeed solved the tangle of human struggle and allayed in man the fear of death and loss, with the result that its followers grew from a low trodden nation into an indomitable people.

VII

ان يكن منكم عشرون صابرون يغلبوا ما ئتين و ان يكن منكم مائة يغلبوا الفا من الذين كفروا (انفال ع ٩)

"Twenty of you who stand firm will vanquish two hundred and if there be a hundred of you they shall vanquish a thousand of the infidels."

ما كان المؤمنون لينفروا كانه

"The faithful must not march forth all together to the war."

To fight a numerically superior enemy breeds a superiority complex in a healthy people who are not afraid of death. Even if they meet with some reverses it keeps their spirits from breaking down and the nation does not run the risk of getting fed up with the war. It was merely due to observance of this principle thatthe Muslims could at one and the same time engage the far superior forces of Syria and Persia which continuously kept them in a state of war for over a decade. If all

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[3] Reference *infra*.

الا تنفروا و يعذبكم عذابا اليما○ و يستبدل قوما غيركم (توبه ع ٦)

"Unless ye march forth, with a grievous chastisement will he chastise you and he will place another people in your stead."

[5] ان الله يحب الذين يقاتلون فى سبيله صفا كانهم بنيان مرصوص○ (صف)

"Verily God loveth those who, as though they were a solid wall, do battle for His cause in serried lines."

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men at once to go to the war, every day that the struggle lingers on burdens the nerves of the people, with the result that very soon the last straw breaks the camel's back. Hence, although the whole nation must be mobilised and made ready, yet only a portion of them should be sent to the front. Sending one-tenth of the enemy force to the front means saving nine-tenths more reserves than the enemy is doing. Every people, like every man has only a limited store of nerves, and the less the pressure brought upon its nerves, the better it is. Moreover if once the enemy is repulsed by a numerically inferior force, his spirits receive a terrible shock and a disheartening effect shall spread in his ranks. The enemy shall certainly be afraid to meet those who are so desperate as to think nothing of such heavy odds against them as one to ten.

VIII

يا ايهاالذين آمنوا قاتلوالذين يلونكم من الكفار و ليجدوا فيكم غلظة (توبه ع ١٦)

"O ye Believers, wage war against such of the infidels as are your neighbours and let them find you rigorous."

The further is the enemy driven back the better it is. It should always be the aim to carry the war into the enemy's camp. He must therefore be driven away from the neighbouring grounds. If he is allowed to remain in the neighbourhood, he can steal into your territory without any warning and can do much harm. This may, over and above any military loss which may ensue as a result of such action, demoralize the people. On the other hand driving the neighbouring enemies away would strike terror into the enemy lines and create for them economic and military troubles.

IX

The most inhumane way of fighting a war is the use of fire which is becoming so very rampant day by day. Cannon shells, mustard gas, incendiary bombs and a score of other such things are an incontestable proof

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of how barbarous man can be. Islam forbids the use of fire as a fighting weapon, except of course in self-defence when the enemy is the first to use it. It is wrong to say that these are the best weapons of war. If researches are made we might obtain better results without being savages—nay, even now we have discovered some weapons more dangerous than the fire spreading demons. A burn is the most painful of wounds and it is in humanity's interest that men do not burn each other's flesh.

What to do when victory has been won

The Quran does not allow us to live to lose a war. Hence the question about what to do after losing it does not arise.

As we have already noticed in a previous place, the Quran does not permit a defeated enemy to be unfairly treated. If he seeks an armistice at any stage of the war, it must be readily granted to him.

و ان جنحوا للسلم فا جنح لها و توكل على الله ○

If they sue for armistice, grant it them immediately and trust your Lord.

The terms of Armistice shall also be fair :

ان الله يحب المقسطين ○

But a situation may arise when the enemy does not seek peace and continues the struggle until all or most of his territory is run over. This territory may be annexed to the Islamic state if under the particular circumstances of the case it is advisable and not unfair. It must however be borne in mind that Islam does not brook nationalism and that the Islamic Government is not a foreign Government in the sense we are used to understand by this term. For it is not the Government of men belonging to any particular race or colour. Whosoever may subscribe to its ideals can share in the construction of the Government. The Khalifa is the repository of the rights of all people and he is elected for life by the majority of Muslims. In order to keep up the integrity of the ideal, the right to vote is granted only to those who subscribe to it. Mere numerical superiority is not permitted to place what has been achieved at the cost of blood and great suffering.

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It is a delusion to say in regard to any country that it is the majority which rules there. Majorities usually consist of raw, half formed opinions and a hundred fools put together can not make a single wise man. Hence there is no reason why the power which has been justly achieved after such hard sufferings should be allowed to melt away for nothing. Islam propounds the theory that Allah is the owner of all lands and He gives it whom He likes.

ان الملك بيد الله يؤتيه من يشاء

Once the responsibility is fixed, it is unmanly to shirk it. It is however the duty of the Islamic state to provide everybody with free education and free medical facilities, and it shall also be its duty to see that everybody gets board and lodging. Islamic victory, gained at such a cost, should lead to all these things. Otherwise the war was fought in vain.

(*Concluded*).

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THE TIME FOR ACTION HAS COME

[Translation of a *Khutba* by Ameerul Momineen Hazrat Khalifatul Masih II, from the *Alfazl* of September 5, 1942.—*Ed.*]

Before leaving for Palampur some days ago I gave a *Khutba* in which I warned the Community that in the near future grave breaches of the peace were likely place in India in regard to which, being Indians ourselves, we too, of necessity, shall have to define our attitude. As the matter was of far reaching importance, deeply affecting the security of our lives, our property, our honour, and the security of our country, I had asked friends to pray to God that in coming to a decision on the point He may be pleased to guide me to a course of action that should win His approval and lead us to success at the smallest price.

This decision I announced from Palampur and it was published in the *Alfazl* of August 18. Since that date some communities have sent resolutions to me expressing their readiness to perform every sacrifice deemed necessary to safeguard the interests of the Movement and the good of our country. Other branches of the Movement which have not sent such resolutions, they have not done so, I believe, because in view of their bai'at pledge they thought there was no need for them to do so.

I am afraid, however, that the full extent of the sacrifices contemplated by me as likely to be called for in this connection has not been fully visualised even by those who have been sent these special resolutions to me. I therefore cannot say at present what value these resolutions have. Sometimes a man considers a task easy and he is ready to set his hand to it, or under the stress of the moment he steels himself for a short but sharp trial. Even a small sacrifice, however, begins to gall upon one as an intolerable burden if

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without break it is continued for a long time. Though small and insignificant at first sight, protracted sacrifices of this kind prove to be very difficult.

For instance take the sacrifice entailed in the *Tahreek-i-Jadeed*. Had it been a question of the sacrifice of one's life, only five thousand men and women would not have come forward : their number would have been much larger. Fifteen, twenty, thirty, even forty thousand would be a conservative estimate of those members of the Movement who would gladly sacrifice their life for the good of the Community. But the sacrifices comprising the *Tahreek-i-Jadeed* being not so spectacular and not so heroic, being in fact small and insignificant to the ordinary eye, and protracted, moreover, stretching as they do over ten years—many lagged behind who had always professed to be ready to lay down their lives ; and even among those who did come forward there is an appreciable element which only sticks to the letter of the law while it has lost the spirit. These people, I might add, can in fact no longer be considered to be participating in the *Tahreek-i-Jadeed* because, as compared to their incomes, their share in this movement is most insignificant. They have no doubt fulfilled the letter of the law made by man, but they have not really tried to surrender themselves before the law of God.

There is thus a big difference between sacrifice and sacrifice. Most people are found ready to make one sudden, swift effort because afterwards, they think, they would be left in peace. Millions may be found ready to offer their throats to be cut ; but should it be a question of their being thrown into prison where their eyes would be taken out and their flesh torn off their bones by means of sharp pincers, where their eyes and nose and ears would be cut off and other slow tortures inflicted upon them, even those would crack under the slow but ceaseless pressure of these continued tortures who would not pause to think twice when laying down their lives.

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I cannot say, therefore, how many of those who have sent me these resolutions would remain true to their resolve. I know they are honest in what they say, and I am convinced that they have made this promise in full sincerity of purpose. Nevertheless, I am unable to say how many of them would come forward when the time for action comes.

Many of you may have fallen into the error that the storm has subsided which we had seen gathering on the horizon, or that it has been dealt with. Let me tell you that it has neither fizzled out nor has it been suppressed. From the very nature of things, for the question which is raising this storm it is impossible now to go into abeyance. The problem of India's freedom has been before the world for such a long time, and it is presenting itself to us every day in so many different forms, and the people of India and Great Britain have been wracking their brains over it for so many years that it is now impossible to blot out these ideas completely from the mind of the Indians. Similarly the question of Hindu-Muslim relations has been debated in the country for many years past. It is, besides, so deeply interwoven into the patterns of daily life that it is not reasonable to expect that the mutual suspicions can be forgotten now, at such a late stage.

It would, therefore, be childish to hope that a few cases of suppression here and there would suffice to pull out from the roots all thought of national liberty in the mind of the Indians.

The National Movement could have been kept within Reasonable Limits

The fire of national consciousness that has come to be kindled cannot now be extinguished : the storm that has begun to raise its head cannot now be checked. Of course there was a time when it need not have been so, for not very many years ago it was possible to have brought the leaping flames under control. But

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that rare opportunity was allowed to slip. At that time the British miscalculated that an occasional small concession would keep India happy and satisfied, and that idea became the basic principle of their policy. Had the British, in those days, taken the proper course they would not have found themselves face to face with the difficulties which confront them to-day.

Twenty-five years ago when Mr. Montague came to India in 1917 I put before him the suggestion that instead of getting entangled in profitless debates on political theory it would be much better to analyse the causes of the discontent and unrest among the masses. I also suggested that one cause among these was the question of BREAD, and that the masses, on the whole, were not much concerned about the size and shape of the councils, or the powers to be transferred to the Indians at this stage. The most pressing question in the eyes of the toiling millions, I suggested, was the satisfaction of the fundamental needs for keeping body and soul together. I therefore pleaded for the Indianisation of the services at the quickest pace. Evidently, with an ever widening experience in administrative capacities, the Indians would have, by a steady automatic process, trained themselves in the art of self-government. I argued moreover that packed debating houses with free powers of expression but deprived of all control over the conduct of national affairs could only function as a thorn in the side of the Government. With raw hunger knawing persistently at the vitals of his being, a man generally is seldom capable of clear thinking; nor can a starving wretch draw benefit from advice, no matter how valuable, unless it can also put a piece of bread in his mouth.

But Mr. Montague, unfortunately, was deeply obsessed by the thought of giving some rights to the Indians in the form of Legislative Councils, and so on —and this in fact was tantamount to a desire to see the second storey finished and furnished before even the foundations were laid at all. The result was that India obtained freedom of speech without being given the

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machinery or the means to train its mind. Had greater emphasis been laid on the rapid Indianisation of the services than on the creation of Houses of Legislature, the Indians by this time should have been running their own government to all intents and purposes; and in their hearts there would have been none of the sustained hatred of the British which holds sway over their mind now.

Now it is Too Late

That course, however, was not taken at the time when it should have yielded the best results. That is why at each subsequent step the impression in India had tended to deepen that the various points conceded by Britain from time to time were just so many rights snatched back by sheer force from an unwilling and ill disposed British Parliament; and ideas of this kind are impossible to obliterate when once they gain a hold on the public mind.

Then the powers that be made another serious mistake. When a new system of government was introduced into India on the basis of the Montague-Chelmsford Scheme, the advance made was niggardly, and too long a period was insisted upon as a necessary interval before the next instalment was conceded to be due. Moreover, even that futile and dangerous experiment in constitution building which the British Parliament began in India, was abandoned by her in the middle. The first elections to the newly created Legislatures were held, I believe, in 1921. After that no fresh elections were held, generally speaking, until it was time to fill the Houses created under the Government of India Act. At the present juncture, of course, there is a valid excuse that in the middle of a sanguine war it is not advisable to throw the country into the heat and turmoil of general elections; but after the inauguration of the Montague-Chelmsford Scheme the Councils were dragged on for ten years without fresh elections. I for one have never been able to understand this useless bit of folly. Unwillingness on

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the part of the Government to hold fresh elections when the due life of the Councils had expired was naturally interpreted by the public to mean that the Government really was not prepared to give any rights to the Indians at all.

We the Ahmadis are, primarily, a religious community. We cannot, therefore, properly appreciate the disappointment experienced in this respect by politically minded India. Or if we can at all appreciate it, we can do so only by looking at the question after reducing it to terms of which the value is familiar to us. Our aim in life is to uphold and propagate Spiritual Truths, and anything that creates obstacles in our way is intolerable to us. But the supreme aim of most politically minded Indians is to obtain political power for themselves and their country. You can, therefore, imagine how deeply disillusioned political India must have felt when it was first led to believe that considerable powers were to be placed in its hands, but then year after year rolled past without any sign of the Government keeping its promise. The Montague-Chelmsford Scheme was introduced in 1917 or 1918. Even apart from the fact that the electorate was subsequently given cause to think that they had been cheated out of their rights, there was no sign of the second step towards the ultimate goal of self-government until in 1929 when the first Round Table Conference was held in London. And practically another ten years were swallowed in discussions, for nothing concrete was done till 1937 when the Government of India Act was passed. All these things have left an impression upon the Indian mind which lies at the root of the ill-will towards Britain.

If Britain had acted with proper despatch in taking progressive steps toward self-government, the Indians would not have come to hate her, as unfortunately they do now. And this hatred has gone so deep that it is no longer possible to pull it out entirely by the roots. *In fact it has now grown into a blind unreasoning passion.* At a moment when the grave peril

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of foreign invasion hangs over India, for the biggest political organisation to talk, as the Congress is doing, in terms which are an open invitation to Japan to walk across the country, can have only one meaning—that hatred of Great Britain has become so blind that people are content to contemplate the miseries of a fresh foreign yoke as long as they have the satisfaction of seeing the ruin of the British Empire.

Disappointment in the deeper aspirations of human nature often breeds this kind of sullen, obstinate anger when one is only too glad to lay down one's own life provided by doing so he can also drag down his enemy to destruction. It is said there was once an old woman with her back bent double with age. Someone asked her if she wanted to have her back restored to its full vigour once more and be able to stand and walk erect. She replied that she would much prefer to see all others bent double and tottering along with the help of sticks so that she too may taste the joy of laughing back at those whose laughter at her expense had tormented her soul for so long.

The Indian political leaders seem to be in a similar frame of mind. They may not admit it—in fact they cannot admit it in so many words—but they seem to have despaired altogether of success in the struggle for freedom, and in desperation their only solace now lies in wishing that Great Britain too should fall before her enemies and feel the humiliation and pain of a conqueror's jackboat upon her neck.

This is a very dangerous frame of mind. In fact, from the moral and religious point of view, it is a despicable frame of mind. Religion teaches us that in times of danger we should forget the past ; the moral sense in man insists upon it as the only course worthy of a rational being. But unfortunately those who take this course are not very many. In India at the present juncture there are many who profess with their lips that they desire understanding and good-will and peace between Great Britain and India, but

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deep down in the secrecy of their hearts they only desire that Britain should live to be browbeaten and bullied as they had been browbeaten and bullied by her. Of course they realise that in case their desire is fulfilled they would have to suffer even greater indignities at the hands of their new masters, but in their madness they do not care for that. A murderer always knows that after he had taken his enemy's life the law would not spare his own, but when an unreasoning passion for revenge takes hold of him he thinks of nothing else. Perhaps Mr. Gandhi is not in this frame of mind at present (though it is not very likely that he is not) ; perhaps the immediate followers of Mr. Gandhi have not developed this mentality (though, again, it is not very likely that they have not, for Mr. Gandhi and his friends have deliberately taken a step which possibly can have no other meaning). The majority in the Congress ranks, at any rate, has certainly fallen into this mood. The idea festers in their mind that a small speck of a country with a bare 40,000,000 population managed to get a stranglehold on a vast continent inhabited by 400,000,000 people ; that the foreign masters for centuries had exploited the country while the Indians toiled ceaselessly, only to get more kicks than bread; that year after year they had pleaded for their rights on bended knees ; that promises of great and gratifying changes were held out to them, but all they ever actually got was no more than a few dirty scraps of food from the masters' table, or a miserable bone thrown now and them ; that time was rolling on endlessly but there was no sign visible of their dream of India's liberation ever coming true.

It is not difficult to follow the mental processes of men whose thoughts start to run into channels such as these. After they had come to perceive that their dreams of freedom were no more than a mirage, they saw one fine morning that the British were in mortal peril, and they decided that their joy henceforth shall not lie in being themselves free (for that was not to be) but in seeing Great Britain brought low and humbled.

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As long as the majority of Hindus remain in this frame of mind, peace between Great Britain and the Hindus is not likely. Strong administration might smother the flames and drive them underground, but this fire cannot be stamped out by repression.

This is exactly what happened in Ireland. When Irish aspirations continued to be cold-shouldered, political passion rose high among the people : breaches of the peace became frequent and even open rebellion flared up in the country, until the demand for Irish Independence could no longer be refused by Britain without impairing her reputation in the eyes of the world. But the independence granted in these circumstances, after such a bitter struggle, that country at once proceeded to use in order to cut herself clear of all connection with Britain. On this point Ireland did not listen even to the voice of America, which country throughout the bitter controversy had shown herself to be a sincere friend.

You may depend on it, what de Valera has done in Ireland, Gandhi would not fail to do in India. At the end of such heated controversies, at the end of such bitter struggles as for years have been conducted by him, it would be childish and foolish to hope that he would now forget the past and begin to eat out of the hand of Great Britain.

However sharp the difference between our political views and those of Mr. Gandhi, there is no doubt that he has made great sacrifices for his country. He has striven ceaselessly and hard to awaken political consciousness among the masses. Unfortunately the focal point of his interest are only the Hindus and for him there are no Indian interests except in so far as they coincide with Hindu interests, but apart from this colossal political blunder, it is not possible to deny the sacrifices he has made for India.

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Gandhi's Psychology

Unless we keep the following salient facts in view we cannot adequately understand the working of his mind. He is the man who has managed to create some vestige of political consciousness in the dumb millions of India. He has kindled a fire which no one can stamp out now. He undertook this herculean task when he was an old man of 52, but he forgot his old age and worked like a Trojan, devoting all his resources and every fibre of his being to the cause of Indian freedom. Naturally, therefore, it was the desire of his heart that freedom should be extended to India while he was still alive to share that joy with his countrymen. He wanted to have the satisfaction of feeling on his death bed that he had found his country down-trodden and low, but had raised it to a position among nations where it could hold up its head with pride. But as the years went by he began to perceive that all these hopes and lofty aspirations were no more than dreams—that if ever India was to be set free, it was evident he would not be there on that day to receive the homage of his countrymen—that the finishing touches to the grand achievement of his life would be put by other hands.....which, in all probability, would also get the credit. With a little imagination and some experience of human nature, it is not difficult to understand the depth of the disappointment suffered by Mr. Gandhi, the importance of the personal element in it, and the concentrated, deep, abiding hate for Britain born of that disappointment.

He is, after all, a frail human being. He has none of those inexhaustible reservoirs of strength of which the unfailing source is Divine Succour. He claims to follow an inner voice, no doubt, which he identifies with the voice of God; but that, as we know, is no more than a delusion. Such being the case, the concentrated fury engendered in his soul against his enemies because at their hands the supreme purpose of his life has suffered frustration, may well be imagined. It is, therefore, silly to suppose that after Germany

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had been dealt with and Japan bottled up in the Land of the Rising Sun, Mr. Gandhi would forget the past and say to Britain : "Now let us shake hands and set up a machinery for running the country in which power shall be exercised jointly by us both—the Indians and the British." The rancour biting at the heart of politically minded India has gone so deep that the moment effective power is put into their hands, these embittered Indians would try to throw the white man out of the country once for all.

The Muslims

On the other side the state of mind in which the Muslims find themselves is even more distressing, more pathetic, and more dangerous. They at first sided with the Congress ; and though Gandhi apparently gave his support to the "Khilafat" agitation, under cover of that movement he was in fact only laying well the foundation of Indian liberty. To all outward appearance he was lending his support to the Ali Brothers, but those who understand the difference between an average Indian Hindu and an average Indian Muslim would agree that by means of this opportune alliance he was in reality only putting the Congress on a stronger basis in the country. For, but for the momentum given to Mr. Gandhi's movement at the all important initial stages by the full blooded co-operation of the Muslim masses, the Congress may well have remained even to-day what it had been for so long—at best a pale anæmic body, lacking the vigour necessary for action. Devoid of Muslim help at that crucial stage, the Congress might have managed to gain some power by this time, but that power would have been nothing as compared to the prestige it has gathered with the help it then received from the Muslims.

The Modern Muslim's power for organisation is weak, but he is a splendid soldier. He is slow in organising himself because he has drifted away from his God. The secret of his success lies in his communion with

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God: as that communion no longer exists, his progress has been checked. But even in these decadent days he is still a wonderful fighter; he is braver than others in laying down his life. In any case there is no room for doubt that the Indian Muslims have played an important part in raising Gandhi to the heights where he now sits, although in fairness it may also be said that the Ali Brothers too would not have achieved what they did if they had not had the benefit of Mr. Gandhi's council which enabled them to work with a system and a method.

This alliance between Mr. Gandhi and the Ali Brothers created peace and unity between the Hindus and Muslims which misled the Muslims to hope, naturally, that the Hindus, after treating them as untouchables for centuries, had at long last taken them to their bosom as brothers and equals. But that unity was only a passing phase, a superficial jesture by the Hindus while inside their hearts they remained as hostile towards the Muslims as ever they had been before. As the fervour of the moment wore off, the Muslims began to perceive that apart from a dubious kind of lip profession of Hindu-Muslim Unity, the Hindus had not changed one bit from their old attitude towards them. If a Ram Chand was the boss in an office, he never allowed an Abdur Rahman to occupy a berth there, if at all he could help it. They found that a Devidayal, now as before, did not dream of making use of any eatables polluted by the touch of a Muslim's hand. In fact the Muslims slowly woke to the realisation that the Hindus were full of greater venom against them than had been the case before—and in proportion as this realisation was forced home on them by what took place around them every day, their eyes were opened, and they revolted against this inhuman treatment which was a negation of all that was sacred in Hindu-Muslim Unity and a terrible reproach against the fairness and good sense of humanity.

Muslim leaders at first tried to check this revolt among the masses but a deaf ear was turned to them,

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and the majority of the Muslims repudiated Mr. Gandhi. And when Muslim leaders saw that they could not maintain their leadership if they persisted in following Gandhi, they too swung round and fell into step with the masses, and the cleavage between the Congress and the Muslims was complete.

Since then the Muslims have time and again made efforts to unite in pulling the common wagon, but the Hindus have always rewarded their overtures with the rebuff that the question of Muslim rights in the Coming India could not be entered into until freedom was first secured for the country. The net result of all this has been that in his disappointment at the hands of his countrymen the Indian Muslim has fallen into the same state of mind in regard to the Hindus as the Hindus have done in regard to Great Britain. Thus we come simultaneously to the Congress demand for "complete Independence" and the Muslim demand for Pakistan.

India After the War

All these are so many indications that when this war is over and humanity in other parts of the world begins to settle down to enjoy a hard won peace, the internal upheavals in this country would become all the more terrible. It is needless to point out that 400,000,000 people cannot be kept in perpetual bondage after political consciousness has come to them. It is plain as plain can be that Great Britain, soon after the war, must set India free. But following that colossal change two separate mountain waves, each more terrible than the other, would battle for supremacy. There would be the Hindu majority on one side, vehemently insisting that all bonds should be absolutely severed which had kept India bound to the chariot wheels of Britain. On the other there would be the Muslims shouting defiance that they would never live as the henchmen of an unsympathetic, and a scornful Hindu majority.

With these two devastating waves rolling over the

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country it would be the height of folly to suppose that peace would remain undisturbed. Right in front of our eyes we see two vast armies being mobilised. One of these would fight for all it is worth in order to get outside the British Commonwealth of Nations, while the other would strain every neve and fibre of its being to pull itself clear of the yoke of a Hindu majority, and naturally each would be hostile to the other. A factor which would enormously complicate the situation is the fact that there is no clear demarcation between the territories occupied by these hostile armies, for their jagged teeth run into each other over every inch of the ground, or they overlap each other in the most confusing manner, so that no one in the country can hope to hide in a corner and be left in peace. The two hostile armies are lying interlocked all over the country—in every province, in every district, in each town, in each village, in each nook and corner, no matter how remote from the beaten tracks. When the war starts between them its destruction would not be confined to one or a few localities; it would be on a country-wide scale, and so thorough that its bloody figures would go probing everywhere—even into the most insignificant hamlets and the wretched mud-hovels which comprise them.

You should not therefore fall into the error that the emergency is now over in connection with which I sent out my call to the community to hold itself ready. That call continues to hold, and it shall always hold until the danger is finally over.

Gap Must be Filled

Besides, you should remember that the unprecedented destruction resulting from this war would leave a gap, a vacuum in the world such as has never been known before; and this vacuum would have to be filled. Age-old institutions would crumble in Europe after the war as though they were no more than castles built in sand by children on a beach

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swept by raging seas. These institutions shall have to be replaced with something better, and the nation which assumes leadership in this task of reconstruction, that nation, and no other, would be the leader of the Coming World. We do not know precisely what the future has in store for us, but we know one thing: God has assigned to us the duty of filling the vacuum to be created by this war in the religious sphere.

You must not make the mistake that vacuums of this kind can be easily filled. *They can be filled only by a people prepared to swim in its own blood.* So far no such vacuum has ever been filled in history by any nation without the necessary price in life and blood and sweat and tears. We are not in a position to know exactly when the hour would strike for this gap to be filled, but we know that its portion representing the religious field is ordained to be filled in by us.

I have repeatedly tried to impress upon you that the idea is no more than a dangerous delusion that simply because we are a peaceful religious community no one would want to interfere with us. Religious communities, if they remain true to their convictions, are often more relentlessly persecuted than political organisations. I have often sought to remove this delusion but it seems to persist. The fact of the matter is that missionaries have always been called upon to lay down lives. Christian missionaries were killed wherever they went for three hundred years, although abhorrence of war on the part of the early Christians is almost proverbial. Similarly, when we take in hand the task of *tableegh* and conduct it in the proper way, the rest of the world will have no option but to try to stamp us out. So far we have not carried on *tableegh* in the manner which would make it necessary on the part of our opponents to desire to kill us. One of your missionaries went to America, for instance, but he was not allowed to work there; he was sent back by the Government of that country. And when that happened you were content to let the

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matter rest there. But when the time for real *tableegh* comes, such matters would not be allowed to rest at that. Then, if one missionary is sent back, a second one would at once proceed to take his place, and a third, a fourth, a fifth, and so on, until a ceaseless irresistible flood of our missionaries would begin to pour into that country. They would march upon it from all points of the compass—hungry and thirsty, in tattered garments, with tired and bleeding feet. They would march in the freezing cold of mighty blizzards, and they would march under the fierce noon-day suns in the pitiless heat of burning deserts. They would brave all kinds of privations, but they would get there and convey the Message, or perish in the attempt.

In cases of this kind, do you think the people of the counrry concerned would stop short of killing you if they can? A *moballigh* who can surmount difficulties such as these would be a missionary to whom people would listen in spite of themselves. But what happens now is only this that a few of our men travel abroad by railways and ocean-liners, in greater or lesser comfort. They are, truly speaking, more tourists than missionaries.

Nations with the real missionary spirit are only those who do not sit with folded hands if entrance visas are not granted to them. They fling aside their business, their hobbies, their homes, their worldly honours,—everything—and proceed at once to the country denied to them. Then either that country opens its doors to them or it decides to put them to death whenever they might seek to enter its territory. Both of these courses would entail the utmost sacrifices on the part of our *moballighs*. But if they are killed they would pass to their goal through their own blood; otherwise they shall clear the way for the *tableegh* of Ahmadiyyat.

In short you should never suppose that the world does not interfere with those who by peaceful pro-

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paganda seek to change its modes of thought and conduct ; or that peaceful missionaries have never any occasion to make sacrifices. The kind of *tableegh* which shakes countries and nations we have not yet begun, but after this war it would not be possible to delay it much longer. Then thousands of you shall have to accept voluntary exile. But how many are there among you who are ready for this ordeal ? Do you suppose that the funds of the community would be able to bear the burden of their expenses ? Occasions might arise demanding that as many as half a million Ahmadis should rise to clear the way into a country, but our funds are far too weak to provide bare bread for even a $\frac{1}{1,0000}$ part of that number, not to speak for the rest of their needs. WHAT DO YOU THINK WE SHALL HAVE TO DO IN CASES SUCH AS THESE ? WHAT COULD WE DO, SAVE ASK YOU TO SAY FAREWELL TO THE JOYS AND COMFORTS OF THIS LIFE, TO TAKE A BEGGAR'S BOWL IN YOUR HAND AND FIND YOUR WAY TO THOSE COUNTRIES AS BEST YOU MIGHT AND NEVER THINK OF RETURNING TO YOUR HOMES UNTIL THAT BASTION WAS WON.

Those of you who at this time claim to be ready for any sacrifice should carefully search their hearts as to whether they are ready for trials such as these. It is easy to say with one's lips : " We are ready " ; and if it had been only a question of laying down one's life, every one of us might have gladly come forward to lay his head on the block. The question however is this : If a call for *tableegh* such as this goes out, would every one of us go home, pick up a staff and say to his wife : " Here is the home and all there is in it. Look after the children yourself and toil for the purpose as hard as might be. As for me, I am going to America, or Germany, or Russia, (as the case may be) for the government of that country has turned our missionary out and I must re-open that door for the *tableegh* of Ahmadiyyat or perish in the attempt "....When that time comes, how many of you would be ready for *tableegh* of this kind ?

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That day is not far off

That day now is not very far off. It has almost dawned. Almost immediately after the war we shall have to put our shoulders to the task. THE TIME FOR PREPARATIONS IS OVER AND THE HOUR HAS STRUCK FOR ACTION. THEREFORE DRIVE OUT THE IDEA FROM YOUR MINDS THAT YOU ARE NOT A FIGHTING PEOPLE. PREPARE YOURSELF TO WADE THROUGH STREAMS OF BLOOD: LET YOUR NECK BE READY FOR THE SWORD OF YOUR ENEMY, WHENEVER IT MIGHT DESCEND; AND REMEMBER ALWAYS THAT WITHOUT GOING THROUGH ORDEALS OF THIS KIND THE MOVEMENT CAN NEVER SECURE ITS RIGHTFUL POSITION IN THE WORLD. **The idea is no more than a delusion that no one would want to shed your blood because you are so peaceful. There are times when even peaceful people are mercilessly persecuted. At such times the only course open to them is TO ACCEPT DEATH AT EACH STEP, BUT TO PRESS ON.**

Judging from the present state of the Community it is difficult for me to assume that all of you are ready for these trials. Some days ago I received a letter from a boy who is barely ten years old. In this letter he said that I was constantly exhorting the Community for sacrifices but warning it at the same time that it was not yet ready. He assured me earnestly that at least as far as the youth of the Community was concerned, this assumption was not correct. I enjoyed going through this letter, but that enjoyment cannot fulfil the need of the moment. The kind of sacrifices without which we cannot make any real progress, on an appreciable scale, are sacrifices of which the very thought in relation to the present state of the Community makes my heart tremble and my body shiver with the apprehension lest the burden should prove too heavy.

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People who even now are negligent in prayers, who cannot control their speech in moments of anger and quarrel with their brothers over trifles—how can I hope that when the time comes these people would at once rise to the heroic heights demanded by the occasion? There may be some scores of people in the community who would leave their homes at a moment's notice, and the rest would certainly applaud their doing so and rejoice in their action; but I find it hard to believe that every member of the Movement is prepared to take that step whenever he is asked.

I therefore pray to God that when the time comes He may be pleased to strengthen the hearts of all of us and prepare us for the task so that we should merit his pleasure.

If we steel ourselves for these sacrifices, success stands waiting for us only round the corner. Otherwise that day might never dawn.

God alone knows the hour when the call shall have to be sent. He alone knows whether it is to be sent out by me, or by someone after me; but I take this opportunity to make it perfectly plain to you that until this call goes forth and the Community responds to it in the manner in which such calls should be responded to, the day of triumph will never come.

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THE PLACE OF WOMAN IN SOCIETY

(By Dr. Mohammad Ramzan)

My idea is to discuss this subject in the light of Islamic teachings. Therefore, before coming to the point, I would like to mention, as a preliminary, the essence of Islam. Islam, which means the religion of peace (for which every single soul yearns nowadays), is nothing but the will of God revealed to mankind from the very beginning—nay, it was laid in the first human cell created by Him. According to Islamic teachings, every child is born on the nature of Islam *i.e.*, his innate tendencies are, as should be, after the Divine Will. Therefore, if a child dies before coming of age, be he of any parents, he goes straight to Heaven. From this it is easy to infer that everything in this world saw the light after the design of His express Will. This guiding factor, coupled with His word revealed to every prophet, serves as a beacon light for every one in this dark world of ours. To ignore Islam is to belie Nature.

This law of Nature works in every part of our life. If one were to seek to nullify it, the result would be a drag on human progress. The harmonious working of the whole therefore demands that every individual factor which forms part of the entire fabric should play its own part.

Taking womanhood, for an instance, we see at present that a deliberate attempt is being constantly made to reverse the order of things, with the result that jarring elements are manifesting themselves. As a consequence, domestic life is utterly ruined. Woman is the counterpart of man, to whose care is entrusted the sacred duty of making the nation in the nursery. What a noble duty! But lo! the daughter of Eve has chosen for herself an altogether different career of taking to the services and professions for which man is

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more fitted by dint of his harder build and nature. We don't grudge her this new role in life, but we do feel it is a pity that she has cared to give up the sublimest thing for a mere mess of pottage.

We feel sure, however, that she will at long-last meet with a severe rebuff from nature and return to her natural avocation. But then she would do so after losing much of her feminine character which is the charm of her life. Once again she would seek to come to a haven of safety under man's protecting wings. There can be no gainsaying it, for God did so *will* it when He first created man and his partner.

It should also be clearly understood that man is in as much need of her as she of him. He yearns for her, sweats and earns for her and even sheds his blood for her. Perfection results from the happy blend of both and there is no question of one's superiority over the other except for administrative purposes which is necessary for the smooth running of household affairs. But the rule of the male is tempered by his love and his solicitude for her welfare, and her loving counsel is always sought by the male, a true democratic spirit which Islam inculcates in every individual.

I think I have said enough to prove my point as a positive virtue. Now let me discuss briefly the negative aspect of it.

Shunning the love of man as a chain of bondage, she does not stop short but tends to carve an altogether independent career for her *i.e.*, free herself from the supposed age-old bondage of man and even denies the sacredness of the matrimonial bond. Mark the change of view created in her new outlook! Were it only the question of money that she has to look to man for, this might solve her difficulty to some extent. But it is that inner craving for a partner without which the edifice of human Love cannot be perfected. 'Everything in its place is best' is the right saying. Man is the architect of his fate in this universe and unless he uses the right material in the right place, he cannot hope to build the architecture for his or her protection. If

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his partner deserts him in this sacred task, let them both be in the arid wilderness of Sin in this world and the world to come. It is the tender and united touches of both that would give them a sanctuary. In her impetuousness to walk in every path that her male partner was treading, she has brought dire consequences on human civilisation. In her vindicative spirit she has trespassed all bars of limitations. Let her pause for a moment and think before she leaps.

"To be man's tender mate was woman born.

And in obeying nature she best serves

The purpose of Heaven."

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GLEANINGS AND GLIMPSES

The World To-day—And To-morrow

Gott Und, Volk, which has circulated by tens of thousands in Germany, proves Germany's intention to destroy Christianity.

"The front of the cross has a strong wing and a weak one. The strong one Catholicism, the weak one Protestantism. We struggle against both." Again, "Truly such pretty words as used in the Bible are not worthy of a virile society..... There is room for one faith only—Germany."

FRANCE, according to the *chosen people*, is riddled with immortality. What is needed is a new Calvin and another Caliguy to lead the French people back to God and the spirited and moral ideals of Christianity. The *International Record* says that France is having an experience of compulsory prohibition such as she has not had in her long history. She has been accustomed to drink, per annum per head of the population, 17½ quarts of absolute alcohol, which means that France has been consuming more than practically the whole of Europe outside Russia.

In Japan, in 1931, there were 962 missionaries; in October, 1941, there were 104.

From *World Dominion*—March-April, 1942.

The Kingdom of the World

Islam is a disturbing and distressing problem. Firstly on account of its truly alarming power of expansion. Like two arms of a mighty lava stream it rolls, on one side into Asia to its outermost archipelagoes, sucking up the animistic religions and threatening the high religions of India and China—on the other hand into the Dark Continent, here also burying the

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"nature religions" beneath itself. In Africa it is now only a question of time before the conflict becomes a two front war, Islam *v.* Christianity.

But whoever has considered the driving force of Islam, with its theological and spiritual significance, knows that, right in the midst of our Christian Occident, a volcano is erupting from which the flood of lava threatens our Christian Church to-day.

H. DURR,

In the *Moslem World*, Jan. 1942.

Do they not see that (for them) we are narrowing down the earth from its sides: Shall they then prevail!

The Holy Quran, xxxi: 44.

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DIVINE LOVE

Re-expressed from *Durr-i-Thameen Farsee.*

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Everywhere

In the realms of Reality

And in the realms of Metaphor

There is seen thy vaxing tumult ;

In the breast alike

Of the Idolater and the Muslim

The heart doth smoulder and burn

With the same consuming heat.

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The Messiah

Of whom it was said that

His abode was in the Heavens,

By thy grace, and a manifestation

Of thy remarkable power,

Thou hast produced from

The humble dust of

This very earth.

If you are a believer in the glorious past and the n
less glorious future of
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